

vin and Calvinism; in which addresses, the great truths of Calvinism, which are the truths of the gospel, have been as scarce as "hens' teeth." We have books on the Presbyterian creed, in which everything good about the creed is said, but the creed itself is omitted.

Who ever hears the Calvinistic eschatology set forth, the eschatology of the Bible, of the Presbyterian Standards, of the Creeds of Christendom? The typical man of the world has little or no fear of anything that can happen to him in a future life. The typical church member has no desire to die and go to heaven. He is not even "in a strait betwixt two." He has no personal interest in a Millennium, of which the Scriptures say nothing, of which our Standards say nothing, and which, if it ever comes, will come when he is dead and gone. Of the coming of the Lord, of the tremendous events connected with that coming, of the glories and blessedness then to be experienced by God's people, he hears little and knows and cares less. He has no hope that is at once Scriptural and inspiring. In a word, the church has substituted, not in its creed, the creed is Scriptural, but in its practical teaching, a millennial reign of Christ for his eternal reign; and, so far, is teaching another gospel, with no real blessed Scriptural Hope in it: "the Hope of righteousness by faith." •

The preaching that most people hear is very good preaching, so far as it goes; but it does not go very far with respect to the gospel itself, in its simplicity, purity and power. The appalling nature of sin, in all its forms and phases; the strange, the unique nature of Christ's work as the sinner's substitute; the strange, the unique work of the Holy Spirit in His effectual call; the nature, warrant, origin and results of faith in Jesus Christ; the nature and results of repentance, of regeneration and sanctification, which make salvation real; the coming of the Lord and the glory and blessedness of His people in the new heavens and the new earth, are to a great extent left out.

To sum up: the matter with the church is that it is neglecting the great commission, and is devoting itself too much to some interesting and important, yet wholly subordinate, things.

The recently published volume of the Calvin Memorial addresses has a large number of very fine things in it. Among these, I cite an utterance or two of the Rev. Dr. A. M. Fraser. In response to the question, "What is the effect we should wish Calvinism to produce?" he says:

"It is not to make the gospel popular. Christ did not do that. It is not to adorn religion with artificial attractions, . . . and so to make it pleasing to the natural heart. . . . It is not to multiply adherents, admirers, professors and financial supporters. Of what advantage is it that we have plethoric church rolls and houses of worship crowded with enthusiastic listeners if men do not forsake sin and selfishness for God and service, and if there be in men no power to transform the life and no foretokens of the perfect life in heaven?"

Then, in response to the question, "How may the principles of Calvinism be rendered most effective under modern conditions?" he says:

"Let Calvinism be boldly avowed and aggressively pressed. It is not a time for cowardice. . . . Let

not the Church be afraid of it nor afraid to preach it. As some has said, 'The truth needs no caretakers, it needs only witnesses.' Let not the truth be suppressed or concealed. Let it not be compromised nor amended at the dictation of its enemies. Let it not be glossed to please an unbelieving world. It has always done its work in the open field and not in hiding and not by indirection. It has done its work as a whole and not as a mutilated system. Then let it be proclaimed with confidence."

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WORLDLINESS.

Some one has said that in modern times Jesus is being crucified afresh between two thieves, namely: "Commercialism and Worldliness." Well, this is true to a very great extent even among professing Christians. The apostle in his letter to the Romans warns them against this danger. Says he: "Be not conformed to this world; but be ye transformed by the renewing of your mind." In the very beginning of this chapter he says: "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice." In one breath he suggests a remedy for worldliness, namely: self-consecration to the service of God. In order to get rid of worldliness we should have some high ideal before our minds and labor to that end. Worldliness consists in laying our souls upon the altar of flesh and sacrificing the spiritual to the carnal. Spirituality is the laying of our bodies upon the altar of the soul and sacrificing them to the glory of God. Now to my mind worldliness is the fruit of unbelief, which spirit manifests itself in adopting the principles that are carnal and not spiritual; in employing worldly and carnal methods to accomplish certain ends, which ends are rather designed for one's own glory than that of God. In our narrative to the Presbytery the question is asked: "Does worldly conformity prevail in your church?" If the members of that church attach more importance to worldly pleasures, which do not edify the soul, than is attached to the service of God, then we might truthfully say that it prevails to an alarming extent. There are three classes of people in the church, namely: those who have given themselves to pleasure, those who have given themselves to commerce, those who have given themselves a living sacrifice to God. That the last mentioned are wisest and happiest can not be doubted when we consider the fact that the Bible does not forbid us either enjoying harmless pleasures nor engaging in legitimate business; but it does say that we should neither eat flesh nor drink wine, nor do anything whereby thy weak brother is offended. However innocent a thing in and of itself may be, if we realize that we are placing a stumbling block in one's way, we should be willing to make the sacrifice.

The Bible informs us that "if any man loves the world the love of the Father is not in him; that she that liveth in pleasure is dead while she liveth; that the friendship of this world is enmity with God; that we should come out from among them and be separate; that we should abstain from fleshly lusts which war against the soul; that we can not serve God and mammon; that we should let our lights shine before